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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Wednesday morning before the date of issue.

SUNDAY, April 9.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7. Supply.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. H. BURGESS, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 3.15, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A., School Anniversary.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. STEPHEN A. NOBLE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. H. U. BLOOR, B.A., of Exeter.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. LIONEL TAYLOR, M.R.C.S., L.R.C.P. "The Present Religious Position in Relation to Science."
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11, Rev. C. ROPER, B.A.; 7, Rev. Dr. TUDOR JONES. Evening Subject: "European Entanglement and the Way Out."
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Rev. J. A. PEARSON; 6.30, Rev. JOHN ELLIS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. C. HARGROVE, M.A., Leeds.
 Wimbledon, Smaller Worples Hall, Worples-road, 7, Mr. WILLIAM PIGGOTT.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45 Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAUCHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
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 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. WALTER SHORT.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATHEW R. SCOTT.
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 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. CHARLES PEACH.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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REV. S. BURROWS will be away from England till May 20; all matters connected with personal engagements to be referred to Rev. T. E. M. EDWARDS, Dunheven, Valley Road, Streatham, S.W., and all Church matters to A. ELLIOTT, Esq., 122, Milward-road, Hastings.

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Rev. HENRY WOODS PERRIS and Mrs. PERRIS have removed to 3, Ribblesdale-road, Thrale-road, Streatham, London, S.W.

BIRTH.

PEARSON.—On April 4, at 11, Burgess Hill, Hampstead, N.W., to Mr. and Mrs. Harold Fellows Pearson, a daughter.

DEATH.

STEVENS.—On March 30, 1911, at Ivydene, North Walsham-road, Norwich, Charles Edward Stevens, aged 63.

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Advertisements should arrive not later than Twelve o'clock on WEDNESDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

Next week, on account of Easter, "THE INQUIRER" will be published on THURSDAY. Editorial matter and advertisements should be sent in as early as possible.

NOTES OF THE WEEK.

THE reception of the Shops Bill in the House of Commons has been very favourable, and the second reading was agreed to last week without a division. The Bill provides for a sixty-hour working week, exclusive of meals, a reasonable minimum for meal times, overtime in special cases, and an extension of early closing by local agreement. United action among shopkeepers in regard to early closing—one of the great difficulties of reform in the past—is to be stimulated by giving initiative and responsibility to the central department. The Bill is an earnest attempt to introduce some uniformity of system without interfering unduly with local convenience.

* * *

In the admirable speech in which he explained the provisions of the Bill, Mr. Masterman said that the shopkeeping classes were working under impossible conditions. An enormous number of letters had been received at the Home Office from people who were working seventy-five, eighty, and ninety hours a week, under circumstances which made it impossible for them to carry on their own improvement and to discharge duties which other citizens recognised as obligatory upon them. The Government felt it was a scandal that these conditions had lasted so long, and that it would be cowardice on their part if they did not attempt some mitigation. They hoped this year to put on the Statute Book an Act of social reform which was long overdue, that would involve no appreciable loss to any trade in the country, and no decrease in the general consumption of commodities, and so put pressure on the public which was

the master of the trade, and was cruel only because it was careless. They wished larger opportunities given for efficiency, leisure, and happiness to hundreds of thousands of people to whom those opportunities were at present denied.

* * *

DEALING with the question of Sunday work, Mr. Masterman said of all the questions pressed upon them by deputations representing every class of trader in the country, none had revealed such unanimity as the desire of the traders for the prevention of the increase of Sunday trading. For the great majority of shop assistants Sunday was practically the only day upon which they had an opportunity of securing leisure and fresh air. The retail people of the country had again and again pressed upon the Government that there was no necessity for keeping shops open seven days a week, and they asked that they might be given the same rights as were possessed at present by almost every other industrial class. The policy of the Bill was that there should be no further extension of Sunday trading, except in those trades where it was absolutely necessary for the welfare of the community.

* * *

An important deputation representing the Imperial Sunday Alliance and other organisations waited upon Mr. Churchill on Tuesday, in order to urge the importance of strengthening the Shops Bill in regard to the prohibition of Sunday trading. The Home Secretary, in his reply, said that the evil of Sunday trading was a very great and growing one, and under the present law there was no effective means of checking it. The object of the Bill was to arrest any further extension of the evil. There were certain vested interests which could not be interfered with, such as the Sunday markets in London, and the sale of newspapers. The effect of prohibition would be to ruin enormous businesses, and he could not contemplate that for a moment. The Bill would make sure that new areas of trade were not created.

In view of a tone of disappointment and pessimism in many quarters in regard to the Reform Movement in Turkey the annual meeting of the Eastern Questions Association, which was held in London on Tuesday, was of special interest. Professor Margoliouth, who presided, said that the Ottoman reformers have made material progress towards the solution of their difficulties. "The British public has had accounts of the new régime in Turkey from several highly qualified observers, among whom Professor Sir W. M. Ramsay, Sir Edwin Pears, Mr. David Fraser, and Mr. Noel Buxton may be named. All these writers agree that the present Government is the best which Turkey has hitherto had. Far less sympathetic is the account given by the eminent German Orientalist, Herr Hartmann, who paints both the character and prospects of the Turks in what might be called prophetic black. Yet even he admits some rays of light in the case of the latter, if not of the former."

* * *

If they turned, he continued, to a second source of information, the Ottoman press, it must be observed in the first place that its existence was characteristic of the new régime. The Ottoman press before the Revolution scarcely existed; it was now on a level with the metropolitan journalism of Europe. Unlike much of the daily press even in this country, the journals of Constantinople were able, during the greater part of the year, to interest their readers with serious matter without having recourse to fiction. Mr. Frederic Harrison, in a written communication, expressed himself in similar terms. He looked for complete success in the regeneration of the Ottoman Empire on the lines of its present reform.

* * *

In a lecture to the International Arbitration and Peace Society at Essex Hall last Tuesday, Mr. Arthur Ponsonby spoke of Diplomacy as our first line of defence. He thought it would be a profitable transaction to take money from the army and

navy and spend it on diplomacy. The important part played by diplomacy in averting disputes was shown by the fact that in the last ten years thirty-three disputes between civilised States had been settled by arbitration, of which Great Britain had been responsible for seven. One hundred and thirty treaties had been contracted, and it was to the skill and knowledge of the diplomatists that we owed the successful issue from all these complicated situations.

* * *

"It would be a calamity," Mr. Ponsonby added, "if our traditional attitude in the world of foreign affairs, which has been hitherto to stand as the disinterested defender of the rights of the smaller nationalities, the champion of international justice, and the friend of peoples suffering from the tyranny and oppression of bad government, is ever exchanged for one in which we figure as an interested party in schemes of arrangement, in which we may be easily suspected of desiring some commercial or tactical advantage, or even be accused of working for territorial aggrandisement and material gain."

* * *

It is seldom that public opinion acts so swiftly and effectively as in the opposition to the scheme to sacrifice the beauty of St. James' Park to a colossal King Edward Memorial. Berlin and Rome offer glaring illustrations of the disasters of megalomania in memorial sculpture. We hope that London will long retain some of the quietness and reserve which are inseparable from true dignity.

* * *

A GREAT meeting, organised by the Protestantverein and other bodies of Liberal Protestants, was held in Berlin on Tuesday, March 28, in order to protest against the proceedings which have been instituted against Pastor Jatho of Cologne for heresy. Dr. Karl Schrader was in the chair. The chief speaker, Pastor Radecke of Cologne, gave a glowing description of Jatho's kindling personality and his strong influence over people who were in danger of drifting away from the church altogether. Dr. Max Fischer of Berlin followed with a speech, in which he pleaded that any limitation of the freedom of thought touched the very nerve of the Protestant Church. Even radicals in religion were not necessarily irreligious and un-Christian. In his judgment emancipation from dogma would not overthrow religion, but confirm it. The church was made for men and not men for the church. Other speakers followed in a similar strain of protest and enthusiastic loyalty to the principles of religious liberty. At the end of the meeting a resolution in the form of a petition to the Supreme Consistory, which has to deal with Pastor Jatho's case, was adopted.

THE OPEN MIND AND THE WAY OF THE CROSS.

THERE are not wanting signs of a strong reaction against liberalism in religion, the reaction not of the intellectual obscurantist, but of the man who is on fire with the love of souls. A diffused atmosphere of tolerance and charity, a mind that is open equally to the teaching of NIETSCHE or H. G. WELLS and the teaching of JESUS CHRIST, a faith beautiful enough for sentiment, but too vague to interfere with social habits or to impose personal discipline—all this, we are told, has helped to mould English life during the past generation, and to rob old-fashioned appeals for loyalty and self-sacrifice of much of their astringency and sting. Religious habits maintained themselves for a long time, and helped to conceal the disintegration of faith; but now they are disappearing rapidly, leaving us with deserted churches, an unopened Bible, a secular Sunday, and homes in which the voice of prayer is never heard. In an age of restlessness and discontent, in which moral heresies compete with intellectual novelties for the crowd of languid worshippers, there is no strong guidance, no clear voice which says, "This is the way, walk ye in it." It is a severe indictment, drawn, maybe, with the heavy lines of a passionate exaggeration. But Liberalism cannot waive it on one side as an impertinence. It must answer for itself at the bar, not of intellectual sanity, but of spiritual fruitfulness.

In two pamphlets published recently, Dr. FIGGIS and the Rev. H. F. B. MACKAY* press home this challenge and appeal upon the attention of the laity of the Church of England. They are not without sympathy for the difficulties of belief at the present day and insight into their meaning, but their chief concern is with a decline of spiritual tone, of a moral temper which can be described as definitely Christian, and of the discipline of life which is their outward expression. The remedy, which they proclaim with all the compelling fervour of the converted, is to be found in the recovery of what is central in the dogmatic and sacramental system of the Catholic Church, and in the deliberate abandonment of the idea of the Church as a fellowship of the respectable, quite vague in its boundaries and quite indefinite in its demands, for that of an intensive society which excludes the careless and the indolent by its severe demands upon faith and obedience.

"Our first thought," Mr. FIGGIS is bold and paradoxical enough to say,

* Religion and English Society, Two Addresses. By John Neville Figgis. London: Longmans, Green & Co. 1s. The Religion of an Englishman. A Series of Six Addresses delivered at All Saints', Margaret-street. By the Rev. H. F. B. Mackay. London: Longmans, Green & Co. 1s. net.

"should be one of gratitude that so many have left us. People often seem to be regretting the number of the lapsed; but I always feel more inclined to regret that the Church is so big, than to be sorry that so many have frankly given up a profession which is at variance with the whole structure of their lives. . . . In the future we shall be few, but intense. Christians are to be the salt of the earth, the leaven, and the sooner they give up trying to be the whole lump the better."

We may detect here both a warning and a fallacy. The warning is against the insidious secularisation of the religious society by the lowering of its flag in order to please the crowd. The fallacy lies in the suggestion that the heaven can exist apart from its activity in the mass, which it is to permeate and change by the constant infusion of its own qualities. The "faithful remnant" is a convenient figure of speech, rather than a thing, which can be organised and made visible in human experience. We must be on our guard against yielding too readily to heroic remedies based upon despair. But any failure to agree with Dr. FIGGIS does not absolve us from the duty of pondering very carefully the solution which he and other men of a similar thoroughness of conviction have to offer to the most vital religious problem of our day. Nor does it justify us in dismissing, with a complacent smile, his stern indictment of the practical failure of Liberalism in religion. Does he leave us quite unconcerned when he speaks of those who hope "to combine out of Christian sentiment and cosmic emotion a sort of Pantheistic panacea, which shall have the appeal of Christianity without its sting—religion without its claws"?

In the phrase Liberal Christianity it is Christianity which is the governing word, and it is the Christianity and not the Liberty which must always be more powerful in its influence and more dominant in its appeal. Freedom, which is to be conceived more as a spiritual than as a purely intellectual quality, is the condition of exchanging conventional religion for vital faith, a dead dogma for a living doctrine, and prescribed virtues for a righteousness which exceeds that of the scribes and pharisees. Liberal Christianity is concerned in the first place, not with solving intellectual difficulties or assimilating new views of truth, but with the worship of God and the guidance of men in a life which is to be lived in self-surrender to the spirit of CHRIST. If it must bear some responsibility for an easy indifference in religion and a lack of discipline and sureness of aim in the spiritual life, it is because it has forgotten this priority and allowed itself to be caught in the snare of a false intellectualism, which values reasonable opinions and breadth of information and ability to discuss religion in the society of

learned men more than the worship of God, and the message of the Cross, and fellowship with the sufferings of CHRIST.

The Cross is the central symbol of Christianity, and every form of Christianity, by whatever qualifying adjective it may be described, must carry the Cross in its heart. The bare statement of this truth suggests the way in which Liberal Christianity is called to make a supreme effort to rise above the reproach that its appeal is chiefly to the religious dilettante, and its breadth the indifference of the open mind. Without discussing some of the deeper aspects of the theology of the Cross, which are being brought to the bar of Christian experience at the present time,* we may affirm that any form of Christian faith which takes the Cross as central, will be marked by three distinctive gifts of the Spirit. Their presence in the Liberal Christian movement would go far to remove from it the reproach that it lacks concentration of spiritual purpose and compelling religious power. The first is a richly-developed devotional life, which is regarded not merely as a human effort to reach the mysteries of God, but chiefly, through all its activities of prayer and meditation and religious observance, as divine fellowship, the interpenetration of the human soul with the Spirit of holiness and power. The second is expressed best in the word discipline. It is a harsh and arresting word in an age of easy indulgence and pleasant compromise. But the spirit of sacrifice, through which man sees deepest into the life of God, needs the purged heart and the single eye and the will moulded into habits of obedience, if we are to grasp its meaning and reflect its glory. The Christian must keep his vigil of prayer and fasting if he would receive the knighthood of the Cross. In the third place, the Cross is the symbol of the strongest social bond the world has ever known. It unites, not by any temporary motives of interest or convenience, but by a baptism of fire, which raises life to the level of heroic effort and heavenly aims, and fuses men into the unity of a sacrificial society, which transmits the power of the Cross from age to age and gives its own life for the life of the world.

It is desirable to ask sometimes whether the teaching which we accept is reasonable and reflects the truth of history and science, but it is much more desirable to ask whether it is helping men to be more religious, placing a curb upon the selfishness of their lives, moulding them into some likeness to the Christian pattern, and keeping them true to the spirit of the Cross. Liberal Christianity is threatened at the present moment by an insidious danger. In the interests of

tolerance and the open mind, an appeal which it finds it peculiarly hard to withstand, it is asked to look without disfavour upon the weak and corrupting idolatries of neo-paganism, to read its books, to discuss its arguments, and to condone its moral eccentricities. Intellectual coquetry with these things—the Bible would use an uglier figure of speech—can only have one end. Curiosity and the glamour of a false literary culture will soon sap the powers of spiritual resistance, and destroy within the very sanctuary of religion all that we mean by Christian worship, its tradition of holy living, and its strong confidence in God. But with the danger there is also a way of escape. There is no need to state it except in the simplest terms, for they are the most convincing. *Via Crucis, via Lucis*—the Way of the Cross is the Way of Light

LIFE, RELIGION & AFFAIRS.

LIFE AND HABIT.

THE work of Samuel Butler, satirist, novelist, and scientific writer, who flourished so recently as the latter half of the nineteenth century, deserves to be far better known than it is both to the connoisseurs and to the general public. During his lifetime Butler was known only to very few, and received practically no recognition whatever in the scientific world where he most merited it: some measure of tardy justice was done to his memory during the Charles Darwin centenary celebrations in 1909, more especially by Professor Bateson of Cambridge, and Dr. Francis Darwin, in his now famous address to the British Association; but apparently not sufficient time has yet elapsed since Butler's death for the general body of the British public to realise that actually there was amongst them a truly great man. We undertake this essay both as a slight tribute to Butler's genius, and in the hope that others may be led to study him.

Mr. Bernard Shaw proclaimed Butler as "in his own department the greatest English writer of the latter half of the nineteenth century." This may sound like an exaggerated estimate, but there is much to be said for it. So sober and sane a critic as Augustine Birrell declared that Butler's satirical writings, "Erewhon" and "Erewhon revisited," were the most remarkable pieces of the kind since "Gulliver's Travels." The novel, "The Way of all Flesh," published after Butler's death, will easily take rank amongst the last century's masterpieces in fiction, whilst the more scientific writings, especially the most remarkable book called "Life and Habit," are distinguished by a brilliancy of style, and a clear and limpid simplicity of argument which stamp them as unmistakably the products of genius. It would be safe to say that never has anyone written on purely scientific topics and developed scientific theories of any importance in such a manner as that achieved by Samuel Butler. Even when he deals with matters of extraordinary intricacy, his style is magnificently flowing, and is hardly ever impeded by merely technical language.

He writes for the ordinary man. The truth is so clear to him and he is so powerfully convinced of its value that, without becoming florid or rhetorical, he achieves a manly, and at the same time graceful, eloquence of diction not often surpassed even in the best writers of English prose. The examples with which he illustrates his main theme are always felicitous and in themselves charming; here and there his pages sparkle with exquisite gems of humour; a splendid sincerity irradiates the whole, whilst occasionally some lightning flash of indignation, caustic and perhaps bitter, against those whom he conceives to be blindly wrong, recalls the reader to a sense of the extreme seriousness of the matter in hand. Butler never trifles, and consequently it is well always to take him seriously. So taken he more than repays the most careful study. Unfortunately we cannot do more here than venture a few remarks on Butler's contribution to scientific theory, and on some possible applications of what he had to say to the realms of philosophy and religion.

The problem round which Butler centred his thought in scientific matters was that of heredity. He felt that the Darwinian theory of evolution gave neither a satisfactory account of the facts of inheritance nor a satisfactory explanation of those facts; and still less was he satisfied with the attitude of the neo-Darwinians, who seemed inclined generally to attribute all variation to the action of environmental forces only. Lamarck, the most brilliant of Darwin's precursors, held that individuals are modified not only by the direct influence of environmental forces, but also by their own self-initiated efforts, activities and habits during life. Both sorts of modification, according to Lamarck, could be inherited, imposed and acquired characteristics alike being transmissible to offspring. The principle of the "inheritance of acquired characteristics" was accepted by Darwin himself, but rejected by many of his followers, and around it, of course, has raged, and still rages, one of the great conflicts of science. Butler's way of approach led him early to the conclusion that the Lamarckian principle was the one all-important factor in evolutionary theory. It is a fact, obvious to all, that living creatures enter on existence possessed of considerable mental and bodily equipment, and with an extraordinary capacity for performing highly complicated and difficult actions without previous training. The phenomena of what is called "instinct," so calculated as they are to awaken our admiration and wonder, supply evidence enough. Young ducklings, as soon as they leave the eggs, make at once for the water and start swimming, and they will do this though they be hatched by a hen and never see an older duck from whom they might conceivably learn the natatory art. Young chicks, hatched by purely artificial means, will begin pecking immediately on their emergence from the egg, and, even if there be nothing in the character of the ground to induce the operation, they will still perform it with conspicuous ability and accuracy. Feats like swimming and pecking, complicated as they are, stand, of course, as the merest trifles compared with some of the accomplishments which

* See, for instance, the article by the Rev. G. A. Johnston Ross in the current number of the *Hibbert Journal* on "The Cross: the Report of a Misgiving."

come under the head of Instinct, and if we add, to the comparatively easily observed stages of post-natal development, the whole course of embryonic growth, which is apparently packed full of activities of an utterly amazing kind, we have before us a wealth of facts sufficient to tax the ingenuity of science to the utmost, and to cast the unscientific mind into a veritable whirl of amazement.

With reference to these facts, Butler propounded a highly original line of argument. In effect, what he says amounts to this. In the course of ordinary human life, we find that our actions fall into two classes; on the one hand actions which are preceded by deliberation, doubt, hesitancy, and generally conscious intellectual activity, and, on the other hand, actions which, though often extremely complicated and difficult, are done directly and without consciousness of effort, without hesitation, and without mistake, actions which, in a word, we call instinctive and habitual. Some things we *know* how to do, and some things we are learning how to do, and there is a general tendency for the latter kind of things to pass into the former, the more experience we gain, and the more practice and training we allow ourselves in them. The more we really know how to do a thing, the less conscious are we of that knowledge. "We know best what we are least conscious of knowing." Habitual actions are just actions which we know thoroughly well how to perform. "The older the habit," says Butler, "the longer the practice, the longer the practice the more knowledge—or the less uncertainty; the less uncertainty, the less power of conscious self analysis and control." Yet there is nothing which we know now how to do that we have not, at some time and in some way, learnt how to do. No thoroughly acquired activity has been come at without the period of uncertainty, without conscious training and practice.

Now when we look back to the facts of inheritance, we find a vast number of actions which obviously belong to the second class: the agent knows thoroughly well how to do them, knows indeed so well as to be practically unconscious of having any knowledge in the matter at all. Clearly what we call instinctive actions are of this kind: they are actions, the performance of which can be carried out with complete knowledge and with absolutely no uncertainty. Instincts, in fact, are habits, as some say, inherited habits. But that is only to state the problem. If the analogy with the progress of habit, as we actually perceive it, is to hold, then, for everything that we now know how to do thoroughly well, there must have been a period of experience, practice, and training when knowledge was not so complete. Every habit, every instinct, every inherited capacity for definite action, is the result of experience and practice, *prompted by a felt need on the part of a living organism*, and guided through the formative stages, by conscious, intellectual activity. The record and the result of that hazardous activity are treasured up in our being under the form of what we call memory, so that, in the case of actions which we know thoroughly well how to perform, the appropriate stimulus alone is needed

to produce the full state of readiness and knowledge of what to do, which enables the required action to go forward easily and unimpeded. Our memory is awakened, all that we once learned laboriously how to do is recalled fully, and, as it were, in one whole state, and we act, as we say, almost, if not quite, unthinkingly. Habit and memory—these two stand together as the ruling powers of life; all progress consists in transferring difficultly acquired activities to the region of habit, giving them a place in the vast storehouse of memory. Applying all this to inherited capacities and dispositions, Butler declares that these also are all habits, in the last resort, memories, which need only the appropriate situation to be awakened in their completeness. But whose memories are they? The answer to that question introduces us to the very heart of the Butlerian view, and marks the point at which the theory enters more important realms even than the scientific. This, however, must form the subject of another article.

STANLEY A. MELLOR.

ALONG THE ROAD.

Just opposite our gate, at the other side of the road, there grows an elm that is the object of somewhat special regard. There is nothing wonderful about it in the way of size or beauty, though it has its share, like all elms, of oaken strength in fine combination with beechen grace. It is, however, only a very average specimen of its kind. Its value, calculated in cubic feet, would be small enough. But it has another kind of worth; claims for consideration and love that are all the stronger because they rest on no tangible foundation, for a very wealth of kindly associations and pleasant memories hangs about its rugged trunk, its many-twigged branches, as well as the ivy that year by year is climbing higher and higher about it.

The memories go back a long, long way, to the days when there was wild joy in trusting yourself to one of the tough, elastic boughs of the elm-tree described, and, upheld thereby, letting yourself swing boldly to and fro, across the clear rain-water that lay brimful in the dyke below. Little shoes and skirts were apt to emerge from such frays torn and mud-smirched; but when you were hungry enough to care to saunter homeward, patient hands awaited you there ready to comfort and cleanse and otherwise cherish; dear hands, that have lain still now this many and many a year.

Then there were the primroses. You would be gathering them, enough to fill a big blue bowl at home; and you wanted moss, to set them off. Around the elm there grows beautiful moss, like the loveliest dark green velvet; but it clings so closely to that rough bark that you don't care to try to dislodge it. A little way farther along the road you can get plenty of moss of a different kind, and better for this purpose; long-stemmed stuff that grows direct out of the earth itself, easily to be had now, its growth being at its spring-tide, whereas the life of the

grass is at its lowest ebb. Primroses! Is it conceivable that they can exist elsewhere in such wild profusion as they do here? They line our road with yellow; they hide the grass itself. If you long to share this country delight with a city-dwelling friend, send the plant itself, not only the plucked blooms. They, fragile things, travel badly; whereas the plant will survive its journey well, and the foliage will be found just right. Every flower shows best with its own leaves.

The objection to this, that it would destroy over many plants, and thus tend to kill the goose that lays such precious golden eggs, scarcely applies here. The starry blooms lie scattered too thickly along the road to be exterminated by such means. Besides, the commercial spirit that might see money in such a suggestion is sadly to seek among us. And surely any one worth sending primrose plants to will give them a corner, even in a town garden; or perhaps on some loved grave. No other flowers are fitter therefor, because they come with Easter, and they speak of Hope.

I can never quite agree with the underlying tone of regret, even of disapproval, that I always fancy in Keats'

"scattered thoughtlessly

By infant hands, left on the path to die."

It sounds as if the children ought not to have plucked the wild-flowers. And why not, even to throw them away and pick more, in very wantonness of enjoyment? Were they not given for children's playing? Why not let them play as they choose with them? And as they will do it, anyway, nothing is gained by suggesting that it is wrong. We interfere too much nowadays; let us leave the children's play-time alone! Let them learn, if they will, to spare the flowers, because—and here let some discreet elder supply the excellent reasons that no doubt exist for refraining from almost anything one wants to do. But why force these elderly conclusions on young, untried minds? "The world will well I'arn them, time enough, God help them!"—an axiom much in vogue along the road.

For some reason, at least in Ireland, children are fonder of gathering primroses than any other wild flower. Perhaps in this may be traced some survival from Pagan times, such as Yeats refers to when he says that Hanrahan the Red "knew by the primroses strewn upon the floor that it was May eve, and that the birth of summer was being awaited with dancing and music." Even still, there is scarcely a door along the road in front of which a May-bush is not erected and adorned with little bunches of pathetic, wilting primrose blooms.

Not so very long before the primroses come, there is a seemingly dead season when our elm looks not only bare, but dead and hopeless in its wintry nakedness; when the dyke of happy memories beneath it is flowing over with half-frozen snow-water. That subsides, and you perceive below it yellowing grass, moss, decaying fallen leaves, black and sodden; bracken that was golden last autumn but has lost its cheeriness now; crimson haws, and broken twigs from the hedgerow above. You are hurrying home through the cold, rapid dusk; suddenly, startling near, there comes the wintry note of a belated black-

bird, surely the most lonesome sound along the road. He flashes out of sight behind the elm. As your eye follows him, it rests on the old tree, and a warm feeling comes back of kindness from long ago. It is associated with Big Michael, the farmer on whose fence the elm stands. He had occasion sometime ago to cut back the hedgerow of which this tree is part. It was observed that he left it untouched; and when he was asked why, he replied, that "it was what I consithered that it would l'ave the place too lonesome-lookin' when yous would be going out for a streel along the road."

Queer and lonesome that road will be, in spite of the elm, when Michael will have given up pacing it to and fro with steps that shorten as his days lengthen. His usual salutation is, "A fine day it is, sure enough, in glory be to God! in the month of —" whatever it may chance to be, and quite irrespective of the state of the barometer. In this spirit, one September of incessant rains, a despairing prophecy about the hopeless harvesting prospects drew forth the words, "Let you not be one bit unaisy! The good God will send us what's right, in His own time!"

There is quite a good deal of piety, of an old-fashioned kind, still to be found along our road. K. F. P.

SNAPSHOTS OF VIRTUE.

I HAD an opportunity a short time ago of becoming acquainted with a new method of moral instruction, which is not without its interest. The new method hails from America, where it has already met with a good deal of approval. It consists in throwing on to a screen, by means of a magic-lantern, pictures of actual incidents in school-boy and school-girl life, calculated to convey a certain moral to the boy's or girl's intelligence. Thus, the subject of the lesson which I was privileged to hear—I believe this was the first lesson of the kind given in this country — was "True Sportmanship." The slides were of the finest. Indeed, the inventor of the method was not long in discovering, when he first entered upon his crusade, that the ordinary lens was altogether inadequate for his purpose; he needed one whose instantaneousness should defy time! His ingenuity and laborious efforts enabled him to make at least some conquests in this direction, the result being that we do occasionally get conveyed to us from the screen the scowl of the quarrelsome boy, the leer of the bully, the joy of the victor, or the resignation of the vanquished. The succession of the slides, of which there were some fifty, was accompanied by a running commentary which was apt, and, at times, telling. The incident in the *récitatif* which most moved the audience was when a dog was described swimming towards the bank of a broad stream, and a boy prevented it repeatedly from landing, though it was at length in a state of extreme exhaustion. In such a case would another boy be justified in fighting that boy? It was evident that the audience had no doubt whatever on the subject. Other incidents that stand out from the lesson

were a foul in a bicycle race, brutality in a football scrimmage, and a cheer for the defeated after a hard-contested game. It will be realised that very considerable pains must have been taken to accumulate this abundance of slides on the one subject, especially in the case of those where the moral element was indubitably present. These latter, however, were rare. The commentary needed often to supplement what the picture failed to give. It should be added that all the pictures were taken from real life, and that no single one of them had in it the faintest suggestion of pose.

I could not help, as the pictures were flashed before my eyes, imagining myself a boy again at school, and asking what effect this display and this lesson would have had upon me. I was sure I should have received pleasure; but I was not at all convinced that any moral truth would have been conveyed to me through the lesson which I did not know before, or that any such truth already known would have been thereby any more deeply embedded in me. The instinct of true sportsmanship is inherent in the normal English boy; to "play the game" is proverbial in our tongue. Our American friends were probably unwise in choosing this particular subject for presentation to an English audience. They might have succeeded somewhat better had they chosen another subject, but I should be inclined to lay particular stress on the *somewhat*. The moral range of the snapshotting of actual life is strictly limited; the finer shades of character escape the detection of the camera. Take the question of *honour*, for example, which was the real subject of this particular lesson. How is the sense of honour not only conveyed, but how does honour become in the long run a habit and an instinct? These are deeper questions than any camera can solve, and demand the intermediary of art. A camera can photograph objects in time, but it has no sense of the eternal. We may go on improving and improving our cameras till the crack of doom, but the subtle thing no camera can seize will still elude us. There are deeper things than what we call facts, as Bergson knows, viz., realities (or rather Reality), and these demand for their communication not only the mediation of art and religion, but also the soul that can respond to the subtle language of symbols.

What, therefore, our friends regard as a peculiar value of their method, viz., that the photographs are taken exclusively from actual life, may prove, after all, to be its main defect. The idealisation of the commonplace is very desirable, and should be the object of a laudable ambition, but it will never be effected by means of the photography of incidents in actual life. Why not resort, also, for this visualised moral instruction to the wide field of art, where a sense more sensitive than photographic films has perceived and recorded even intimate moments of the moral life and many a moving and heroic episode pregnant with moral meanings?

HARROLD JOHNSON.

NOTE. — Anyone desiring particulars should communicate with the Secretary, Moral Education Board, 903, Calvert Buildings, Baltimore, Md., U.S.A.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE WORKERS' EDUCATIONAL ASSOCIATION.

SIR,—The Workers' Educational Association, which is a federation of working-class and educational organisations, strives to stimulate, to voice, and to assist in supplying the demand for education among working men and women. Our Association has no permanent support from endowments, and our financial needs are urgent. Owing to the spread of our work and the increased demands made upon us, we are compelled to make this appeal to all those who desire increased educational opportunities of a kind adapted to the needs of workpeople.

The Board of Education in its reports has frequently testified to the serious nature and the high quality of the studies which the Association promotes. In the discussion upon the educational estimates in the House of Commons on July 13, 1910, both the Rt. Hon. Walter Runciman (President of the Board of Education) and Sir Wm. Anson (Parliamentary Secretary of the Board of Education under the last administration) bore testimony to the great value of the work already accomplished. This is the more impressive because the Association is entirely the expression of the mind and will of workpeople, who form the bulk of its members, and who determine its policy, which must, according to the constitution of the Association, be in all cases non-political and unsectarian, a rule which is unfailingly carried out in practice.

At the present time money is especially needed:—

(1) To maintain the necessary work involved in the development of University Tutorial Classes in all parts of England. There are now 71 classes, containing over 2,000 working men and women taking three years' courses of a university standard and writing regular essays in connection therewith. (The Board of Education Special Report on Tutorial Classes, by Mr. J. W. Headlam, H.M.I., and Professor Hobhouse, will be sent to anyone desiring it.)

There is also great need of money to assist students in tutorial classes to attend summer classes held at the Universities, in connection with which personal tutorial assistance is given by members of the regular staff of the University or its colleges. The subjects studied are the same as those taken by the students during the three years' course at home.

(2) To assist the remarkable educational awakening now taking place amongst working women.

(3) To carry the work of educational propaganda and organisation into rural districts, and ultimately to assist in establishing in this country institutions which will do for our own agricultural labourers what the Danish people's high schools have done for the Danish agricultural labourer.

The work of the Association does not overlap that of any other organisation, and its policy is to help to co-ordinate existing educational supplies, and to bring them into active co-operation. Its main work is propagandist, and that, of course, brings in no financial return whatsoever.

The work has always been carried on with very inadequate resources, but at the same time the Association has always determined that it will keep in a solvent condition though its income from all sources amounts to less than £1,500 per annum, and is made up almost entirely of small subscriptions.

Everywhere workpeople are ready to hear an educational message, and though it now has 100 branches and three provincial offices, the Association, owing to its lack of funds, is doing but a small part of the work which it is called upon to do.

Donations and subscriptions, small or large, will be welcome. The minimum subscription for membership is 4s. per annum, for which *The Highway*, the organ of the Association, is sent monthly.

Subscriptions and donations, as well as notifications of bankers' orders, should be sent direct to the honorary treasurer, at 14, Red Lion-square, W.C., from which address any information can be obtained.—Yours, &c.,

WILLIAM TEMPLE, *President.*

C. BIRMINGHAM, *Chairman of Midland District.*

D. J. SHACKLETON, *late Chairman of North-Western District.*

G. W. KITCHIN, *Chairman of North-Eastern District.*

MARGARET McMILLAN } *Representatives*

C. W. BOWERMAN } *of the*

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M. E. SADLER } *Members of Joint*

J. R. CLYNES } *Committees.*

T. EDMUND HARVEY, *Hon. Treasurer.*

ALBERT MANSEBRIDGE, *General Secretary.*

14, Red Lion-square, Holborn, W.C.,
April, 1911.

THE KYRLE SOCIETY.

SIR,—We feel sure we shall not appeal in vain to your courtesy to allow us to make our annual appeal for literature, nor to the generosity of your readers to respond to it.

Day by day requests come in for books, periodicals and magazines—books for working men and women's clubs, books for girls and boys, magazines for convalescent homes and fever hospitals, literature for every kind of organisation whose activities include the provision of sound, healthy reading to assist in producing sound, healthy minds.

The Kyrle Society, by the kindness of the public, has hitherto managed fairly well to keep pace with the growing demand, but our reserves are depleted and we ask for more.

Any sort or kind of literature—except perhaps of a controversial character—in large quantities or in small will be welcome, while contributions of money, which will be judiciously expended in buying suitable books, would be gratefully acknowledged.

A collecting basket will be forwarded on request to any donor within the metro-

politan area, thus diminishing the trouble of packing the books.

Although we will gladly pay the carriage, yet should donors add that kindness to their benefactions, it will save a serious drain on the slender resources of the Kyrle Society.—Yours faithfully,

T. SLINGSBY TANNER,
Chairman.

DUDLEY JAMES,
Chairman Literature Branch.

192, Marylebone-road, N.W.,
April 3, 1911.

BIRDS AND THEIR EGGS.

SIR,—I must thank you for inserting my letter and Miss Martineau for her reply to it. In spite of her defence of the hobby of bird's-nesting, I am still very far from being convinced. The argument that unless one intrudes one must be a stranger to the things within involves a large assumption, and might surely be used with equal reason to justify all kinds of aggression. And whether birds can count or not, it seems reasonable to suppose that if only half the nestful of eggs were intended to be hatched, only half would be produced. Are we really to assume that Mother Nature herself has made allowance for a deduction by the collector in case he discovers this particular nest or that?

I am glad to see in your "Notes and Jottings" of this week a beautiful quotation from Björnson on this question of bird protection. Surely this is the spirit in which nature study is best pursued, a spirit which recognises the rights of our little brothers and sisters, the birds, as completely as those of our human fellows, and checks our observation of their ways and doings the moment that those rights are in any danger of being infringed. They cannot retaliate—dare we abuse our power?—Yours, &c.,

DOROTHY TARRANT.

Wandsworth, April 4, 1911.

BOOKS AND REVIEWS.

CREATIVE EVOLUTION.*

A SHORT time ago, in the columns of this journal, we gave a summary account of the views of M. Bergson as set forth in his three principal books. We endeavoured to give some suggestion of their importance and interest, and also to indicate certain questions respecting which further explanations might fairly be asked from the distinguished author. At that time two of the three books referred to had appeared in English translations, under the titles "Time and Freewill" and "Matter and Memory." We have now an entirely reliable English version of what is the most important, and—to readers unaccustomed to the study of philosophy—the most

attractive of the three, the volume entitled "Creative Evolution." This book is no phenomenon of merely academic interest it is a "sign of the times." We take the opportunity, therefore, of making some additional observations respecting the position which M. Bergson has here worked out with such extraordinary originality and ability.

The most outstanding features of the author's work are the marked attention which he gives to empirical data and facts, especially to the observations of the biologist and the psychologist; his final conception of philosophy, which (it has been justly said) "almost identifies it with Art"; his war against the notion of reality as finished and complete with "eternal essences" and "unchanging substances"; his rejection both of the mechanical Monism, which would explain life simply as an effect of the "conditions of existence," and of the theory of Design which would make evolution a tendency towards ends fixed in advance; and his conception of life as a universal expansive force, making the universe a process of eternal creation.

Human intellect is regarded merely as one specialised function of the life-process, particularly adapted to the knowledge and control of objects in space; it cannot comprehend life. Even its constructions in scientific physiology and biology are at the best inadequate—as in the case of drawing it would be inadequate to represent the curves of the human form by marking dots in successive minute squares formed by a network of straight lines. Science looks at the facts of life externally and in succession; we penetrate to their inner truth by *living* them. "When we put back our being into our will," says the author, "and our will itself into the impulsion which it prolongs, we understand, we feel, that reality is a perpetual growth, a never-ending creation." (See pp. 252, 253.)

M. Bergson thinks of the principle of evolution as like a vast "wave of life," embracing within it streams of innumerable smaller waves—an all-embracing but *indeterminate* impulse, superior to individuals, and animating them without exhausting itself in them. "This current of life, traversing the bodies it has organised one after another, passing from generation to generation, has become divided amongst species and distributed amongst individuals without losing anything of its force" (p. 27). We say "an indeterminate impulse"; yet in some sense the fundamental life-movement is purposive. "If there is finality (purpose) in the world of life, it includes the whole of life in a single indivisible embrace. This life common to all the living is not so mathematically *one* that it cannot allow each being to become individualised to a certain degree; but it is a single whole, none the less" (p. 46). Hence the obscure "feeling of the environment" which sometimes seems to direct the actions of animals, as though they were being guided by a vague but real sympathy with things in the surrounding world of which they had no direct sense-perception. Again, not only is the life-movement in a sense purposive, but it is in a sense *limited*. These are the two points on which further explanations are most urgently needed. "The life-impulse,"

* Creative evolution. By Henri Bergson. Authorised Translation by Arthur Mitchell, Ph.D. London: Macmillan & Co. 1s. net.

says M. Bergson, "is limited; it soon exhausts itself in its very manifestation; it is hard for it to go far in several directions at once" (p. 149, pp. 267, 268).

Man, while belonging to the animal series in evolution, is really a branch so distinct and highly specialised as to constitute a difference in kind. Consider the human brain. It is material; and what we call "matter," consists, as it were, of "congealed parts" of the life-force which are carried along with it in its course (p. 252). Now "the human brain is made, like every brain, to set up motor mechanisms, and to enable us to choose among them, at any instant, the one we shall set in motion; but it differs from other brains in this, that the number of mechanisms it can set up, and consequently the choice that it gives as to which among them shall be released, is unlimited; and from the limited to the unlimited there is all the difference between the closed and the open—a difference, not of degree but of kind" (p. 277, 278).

In the process of our evolution, however, we have lost much as well as gained much. The attainment of the power of control over the world, given by our intellect, has involved the gradual sacrifice of *instinct and intuition*. The human intellect finds itself limited almost exclusively to the comprehension of the material world regarded as mechanical; it conceives it clearly, deals with it readily, and through it possesses a practical power to which no limits can be set. On the other hand, humanity retains only in a very low degree that power of direct intuition of reality which the animal possesses in a high degree. Yet we retain a little of it, and we perceive its existence in those obscure movements of the mind which acquaint us with things of which we can have no logical knowledge.

A sympathetic critic of this work has well said that the revival of the faint and flickering light of our direct intuition or experience of Reality is the chief task to which Philosophy should devote itself. M. Bergson suggests—but does no more than suggest—that we may have confidence in our instinct of Immortality (pp. 283, 285), and connects his conception of the universal life-force with that of a Being who is revealed very near us and, in a certain measure, in us: "like us, but in certain aspects infinitely more concentrated and collected in himself, he endures" (p. 315). It may be hoped that the author will have much more to say on these basal questions in the near future.

S. H. M.

THE HOME UNIVERSITY LIBRARY.*

We have called attention already to the aims of Messrs. Williams & Norgate's in-

* Parliament. By Sir C. P. Ilbert. Shakespeare. By John Masefield. The French Revolution. By Hilaire Belloc, M.A. With Maps. Short History of War and Peace. By G. H. Perris. The Stock Exchange. By F. W. Hirst. Irish Nationality. By Mrs. J. R. Green. Modern Geography. By Dr. Marion Newbigin. Illustrated. Polar Exploration. By Dr. W. S. Bruce, F.R.S.E. With Maps. Evolution of Plants. By Dr. D. H. Scott, M.A., F.R.S. Illustrated. The Socialist Movement. By J. Ramsay MacDonald, M.P. London: Williams & Norgate. Each vol. 1s. net in cloth or 2s. 6d. net in leather.

teresting venture in cheap publishing. The first ten volumes of their new Library have been issued this week. Well printed, tastefully bound in different colours according to the branch of literature to which they belong, and of a convenient size to slip into the pocket, they deserve to become widely popular. The subjects have been chosen, not for any ephemeral popularity they may possess, but because they make a serious appeal to all intelligent men and women who are sensitive to the strong currents of life, intellectual, social, scientific, religious, which are moving around them. There is a special appropriateness that the first section of the library to be issued should include volumes on Parliament, War and Peace, and Irish Nationality, which will help to surround some of the burning questions of the hour with an atmosphere of intelligence and the sympathy which is born of knowledge. The list of books at the end of several of the volumes will be of great service to readers who wish to plan a course of more advanced study. It is a pity that the editors have allowed Mr. Belloc and Major Bruce to escape without completing this part of their task. Especially in the case of the French Revolution some guidance is needed by the novice through the great mass of literature on the subject. The publication of the Library will extend over two and a half years, and there are to be 100 volumes when the scheme is completed. At present there is no announcement about the section dealing with religion, about which we are a little curious. A good popular book is needed on the New Testament as literature—something more human and beautiful than the usual Introduction with its array of technical detail—and we hope that the opportunity will not be missed.

DID JESUS REALLY LIVE? A Reply to "The Christ Myth." By Herbert J. Rossington, M.A., B.D. London: Philip Green. 1s. net.

READERS OF THE INQUIRER have already had ample opportunity of judging of the quality of that notable excursion into the fields of mythological imagination and baseless etymology, "The Christ Myth," by Prof. Arthur Drews, of the Karlsruhe Polytechnic. A review by Dr. Carpenter of the English translation of this work appeared on December 10, and the subsequent discussion in these columns was closed on January 21. In Germany, the polemic of the ardent champion of a religious Monism against the Liberal Christian conception of the life of Jesus has been fully met by scholars of the first rank, such as Professors von Soden, Weinelt and Johannes Weiss, and we are glad to know that Dr. Carpenter's lectures on the subject are soon to appear in book form. Meanwhile, Mr. Rossington's essay may serve as a useful guide to those who want in small compass a clear survey of the main points of the controversy. It is written with great moderation, yet with unmistakable emphasis on some of the most flagrant assumptions of the mythical theory in its latest form, especially those referring to the "pre-Christian cult-god, Jesus." Mr. Rossington shows how the

character of the earliest testimony of the Apostle Paul, and the very structure and contents of the Synoptic Gospel records, directly contradict the assumption that the picture of the human Jesus was simply imagined, from some ulterior motive, by worshippers of a God of that name, and he quotes with great force Mr. Montefiore's judgment as to the supreme worth of the religious teaching of Jesus. Due weight is given to the independent testimony of Tacitus, and the silence of Josephus is set in its true light. Mr. Rossington's conclusion that "the case against the historicity of Jesus is not proven and is highly improbable," may seem to be almost too gently put, considering the scope of the polemic which he has surveyed, and while he truly emphasises at the close the commanding significance of the historical and personal testimony of Jesus to the principle of self-sacrifice as "the keynote of Christianity," we could have wished also for some strong word as to that further revealing of the spiritual life of man in communion with the Father, which surely is no less at the heart of the Christian Gospel, and intimately bound up with the personal life of Jesus. But Mr. Rossington will have done good service if by his careful account of the Gospel sources he sends his readers once more to a dispassionate study of the record, before which the perversity of the mythical theory of the origin of such a life must ultimately be manifest.

THE NATURAL HISTORY OF COAL. By E. A. Newell Arber, M.A., F.L.S., F.G.S. With 21 illustrations and Bibliography. The Cambridge Manuals of Science and Literature. Cambridge University Press. 1s. net.

FOR several years German publishers have been issuing shilling volumes on modern views and tendencies in science, literature and art, written by specialists in readily intelligible language and illustrated with numerous appropriate figures. In many respects a collection of such up-to-date volumes, suitably chosen with regard to a student's special interests and requirements, is of much greater practical value than a comprehensive and bulky encyclopædia. At last, however, English readers are being catered for by the production of this excellent series of Cambridge Manuals of Science and Literature, in which recent discoveries or aspects of modern thought are treated in a semi-popular and broad style. It is to be hoped that the volumes will be published in quick succession to meet a long-felt want, and that the claims of science may be more fully met by this series than has hitherto been the case.

The present volume is a wholly admirable discussion of the many problems centering round the structure and origin of coal, the conditions under which it was accumulated, and the manner in which the original masses of vegetation were converted into coal. The evidence in favour of the rival theories, viz., that the formation of coal-seams is due either to the growth of forests on the spot or to the deposition and accumulation of drifted and water-logged trees and leaves, is discussed in a judicial and, indeed, masterly

manner, aptly illustrated by numerous diagrams and photographs. The main difficulty with regard to the discussion, ever since the time of Buffon, has always arisen from the assumption that coal can only have originated in one manner, yet it has now been clearly proved that coal has been formed in various ways and in different situations, either in lakes or in deltas, estuaries or coastal lagoons with the liability to frequent invasion by the sea. Generalisations, when founded on insufficient data, are apt to retard progress in the elucidation of natural laws, and this tendency has conspicuously acted in an adverse manner with regard to the question of the structure and origin of coal. Modern research clearly indicates that coal can have been produced from widely differing types of vegetation, and that the conditions under which the decaying mass was converted into coal varied very greatly, so much so that the evidence as to the formation of every seam of coal must be studied separately and in an impartial and unbiassed manner, without seeking to uphold any particular theory to the exclusion of other possibilities. It is by no means the least of the merits of Mr. Arber's succinct work that he insists so strongly upon this truly scientific treatment of the subject.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK :—The Grammar of Science : Karl Pearson, M.A., F.R.S. Part I., 6s. net.

MESSRS. CHATTO & WINDUS :—Lay Morals : R. Louis Stevenson. 6s.

MESSRS. DENT & SONS :—Religion and Immortality : G. Lowes Dickinson. 1s. net. Sinai in Spring, or the Best Desert in the World : M. J. Rendall. 4s. 6d. net.

MESSRS. DUCKWORTH & Co. :—Six Greek Sculptors : E. A. Gardner. 5s. net. Rembrandt : Baldwin Brown. 5s. net. Mediæval Art : Lathaby. 5s. net. Lives of the British Architects : Beresford Chancellor. 5s. net.

MESSRS. WILLIAMS & NORGATE :—History of War and Peace : G. H. Perris. The French Revolution : Hilaire Belloc. Modern Geography : M. Newbigin. Polar Exploration : W. S. Bruce. The Stock Exchange : F. W. Hirst. The Socialist Movement : J. Ramsay Macdonald. Irish Nationality : Mrs. J. R. Green. Parliament : Sir C. P. Ilbert. Evolution of Plants : D. H. Scott. Shakespeare : John Masefield. Price 1s. each.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION :—Old and New Conceptions of the Structure and Chronology of the Old Testament : Philip H. Wicksteed, M.A. 1d.

MISCELLANEOUS.

The Nineteenth Century; *The Vineyard*, *The Hibbert Journal*; *Revue Moderniste Internationale*.

A NEW SERIES OF HIBBERT LECTURES.

THE Hibbert Trustees announce a new series of lectures. The first course of the series is to be given concurrently in London and Oxford by Dr. R. L. Farnell, on "The Higher Aspects of Greek Religion." The course will consist of six lectures. Dr. Farnell is Wilde Lecturer in the University of Oxford. His exhaustive study of the subject of Greek religion is well known, and in this course we may expect in accordance with the traditions of the Hibbert Lectures a treatment of the subject which

will be at the same time scholarly and popular. The lectures will deal with the political and social aspects of Greek religion, but more especially with the domestic and moral aspects—marriage, family life, ethical theories of Divine punishment, and the development of the individual conscience. The lectures will be given in the University of London, South Kensington, at half-past three o'clock on Tuesday afternoons, beginning on April 25. Admission will be by ticket, without payment. Application for tickets should be made to Messrs. Williams & Norgate, 14, Henrietta-street, Covent Garden, W.C.

FOR THE CHILDREN.

"PEACE BE UNTO YOU."

THE spire of the church is so noble that, in the whole world, there is none more kingly in its upward leap to the sky : and the colours of the many windows are as the glory of heavens and fairy-lands. Most splendid is the carved work of the portals by which you go into this Cathedral of Chartres in France. Tombs of the ancient dead are here, and the tall pillars rise in majesty. Hands of artists built the church in sixty-six years (1194 to 1260) ; and to the makers of such places of beauty, and of sweet lights and solemn shadows, to the architects of the Middle Ages, I say, let us give honour and thanks, as is most meet.

Chants and hymns ring, joyful or sorrowful, from wall to roof, and the voice of the priest answers the voices of the choir. But take heed of this strange thing, to wit, that when the bishop intones the words, "Peace be unto you," scarce any sound is heard in reply. If you were to enter any other Catholic church you would hear the choir sing in glad chorus at the words, "Peace be unto you." But at this Cathedral of Chartres all you can catch is the low murmur of one man. It is as if the rest of the choir, and the folk that kneel in the nave, held their breath to hearken for some very precious note of music or of poetry.

There is a very great silence : and so it happens day by day.

You will ask why the kneeling crowd are so still—still as the air on a summer eve, or as the dark yew-trees in the churchyard. This is the tale.

A great while ago, when the church was beginning to be built of fresh-cut stone, a procession of singers marched from point to point in the grounds near the sacred house. It was on All Saints' Eve, and people knelt and crossed themselves in pious respect before the grottoes where saints had once dwelt, and at the Well of the Constant Martyrs. Constant, or loyal, had these good souls been—for rather than be untrue to their faith they suffered death, and they were drowned in this well. The water was deep.

Now in the choir was a boy that had blue eyes, and hair that shone as gold ; and his mother had much joy in the sight of her son, and in the sound of his voice among

the singers ; and she was there on All Saints' Eve. She was a widow.

What means this ? The widow listens as one in dumb surprise. She cannot hear her son's voice. She runs. Through the throng she presses. A group of priests bend over the coping of the well. The choir sings no more. The lad has fallen into the depth of the Well of the Constant Martyrs, and there is no way to save him, for the water is deep.

Then was his mother sore grieved, and she was as one who sat in the dark and in the shade of death, and bitter as gall were her tears. Yet would she not stay away from the House of Prayer.

It came to pass after a few days that the woman stood while the choir again walked, singing as they went ; and, lo ! all at once she heard the voice of her lad, even as it was wont to be heard aforetime. Much did she wonder and fear, and she ran to see what this sound could mean. She saw her boy, with a gay countenance, bearing a candlestick of gold ; and she fell upon his neck and kissed him many times, and all the people gazed and were astonished. But you and I, O children and friends, will not stand amazed at the marvel ; for do we not know how the old-time legends whisper to us words of truth out of their quaint fancies and imaginings ? And his face, they say, was as the face of an angel.

"Son," she asked, in the hearing of the folk of Chartres, "where have you been ?"

"Mother, I have been deep, and yet not so deep that I lost heart and soul, and to my ears there came music each morn and each eve."

"Tell me," she said, "whose music it was."

"It was the music of the Spirits in the World Beyond, and yet not in their own choir alone did they chant, for they joined in the Psalms of the church in this our city."

"But we heard them not, my son."

"No, mother," said he, "but I did ; and it was at one moment more than others that I caught the pure strain."

"When was that ?"

"When the bishop sang, 'Peace be unto you' ; then, mother, the choir of spirits broke forth into a grand song in reply."

Whereat the people again fell into wonder, and looked at one another in much doubt.

"Howbeit," said one, "when the 'Peace' is sung, let the answer of the choir be low, and let us others keep silence, if so be we may hear the song from afar off."

Since that time—and it is many a year gone now—whenever the bishop chants, "Peace be unto you," only one singer answers, and he in such a gentle tone, that it might as well be no chant at all ; and the folk of Chartres are very silent as they kneel, for they hope to hear the mystic hymn.

What comes to their ears I know not, though I know there are three rose-windows in that church, and the light that comes through the blue glass and the gold glass and the red glass is the light of the sun and the light of the stars and moon, and I know of a poet who says, in his magic verse, *The love that moves the sun in heaven*

and all the stars; and I know he means that love is light.

I know, also, that, in some spots which you and I can reach, we shall find a peace that charms and an air that soothes, and if we keep silent it shall be good for us, whether we hear songs in cloudland, or amid the grass that grows below our feet. Such spots are these:—

Where buttercups blaze in green meads, and the white cow chews the cud, and the thatched cottages glow in the sun.

Where the cool path winds through the bracken, and tall beeches twist their roots on the banks of trickling springs of water, and the woods are the home of the squirrel and the mouse.

Where the lake spreads a shiny mirror among the hills, and the fir-trees are gloomy, and the sky is blue, and the red-brick house peeps from the elms on the shore.

Or where we go in the dark of night—or of pain—and hold the hand of a faithful friend.

F. J. GOULD.

MEMORIAL NOTICE.

REV. WILLIAM HENRY FISH.

WE regret to announce the death in Boston, on March 17, of the Rev. W. H. Fish. Born in 1844, Mr. Fish graduated from Harvard College, and in 1869 also from the Harvard Divinity School. Among his classmates were Rev. George A. Thayer, D.D., Rev. Frederick L. Hosmer, D.D., Rev. B. F. McDaniel, and Rev. C. W. Wendte, D.D. His first settlement was at Northampton, U.S.A., followed in 1873 by pastorates in England at London and Kidderminster. In 1877 he began eight years of happy service in Troy, N.Y. After two years at Lebanon, N.H., he was for eight years (1889-1897) pastor of the Unitarian parish in Dedham, Mass., where his labours won him the confidence and affection of his people and the esteem of his brethren in the New England ministry. But his health and that of his wife demanded a change of climate. For five years he served faithfully in the pulpits of the newly organised Unitarian societies in Colorado Springs and Salt Lake City. Partly to recuperate his failing energies, and in part to perfect himself in modern languages, Mr. Fish revisited Europe, and studied in Germany and at the University of Geneva. From 1905 to 1910 he was pastor of the Unitarian church in Meadville, Pa., and rendered valuable service also at the Theological School. Not a few of its later graduates have reason to remember him with gratitude and tenderness. This was his last settlement. Decreasing strength compelled a retirement from the profession he loved so well and served so faithfully. A resort to the baths at Nauheim, Germany, last summer proved ineffectual. On his return to Boston he waited calmly and trustfully for the end.

The two pastorates which Mr. Fish held in England at the Carter-lane Mission and the New Meeting House, Kidderminster, though they were very short, endeared him

to many friends in this country, who will mourn his loss and remember him always as a man of unusual charm, gracious and winning in manners, and tenderly affectionate in his religious influence.

MEETINGS AND SOCIETIES

INDUCTION OF REV. L. TAVENER AT ABERDEEN.

THE REV. R. J. CAMPBELL'S GREETING.

A LARGE congregation assembled on March 30 in the recently erected, spacious and comfortable Unitarian Church, Skene-street, Aberdeen, on the occasion of the induction of the Rev. Lucking Tavener as successor to the Rev. Alexander Webster. The Rev. A. Webster conducted the service, and introduced his successor in fitting terms, extending to him the right hand of fellowship, and wishing him God-speed in the important work to which he had been called; while the Rev. C. Hargrove, president of the British and Foreign Unitarian Association, preached the sermon.

The Rev. A. Webster, after welcoming Mr. Tavener, said he had in his hand a letter of apology from the Rev. R. J. Campbell, of the City Temple, London, who would have taken part in the service had he not been prevented by circumstances. Mr. Campbell wrote to Mr. Tavener as follows:—

DEAR MR. TAVENER,—Permit me to give you a brotherly greeting and expression of goodwill on the commencement of your ministry in Aberdeen. You are now occupying one of the outposts of the Liberal Christian movement, and I hope that under your leadership your church will more than sustain the fine traditions of its past. In such a great centre of intellectual and spiritual life as Aberdeen you will have a great opportunity, but likewise a task of exceptional difficulty. May your spiritual power continue to be as marked as your intellectual gifts, and compel a hearing from all sections of the community in whose midst you now labour.—Yours sincerely,

R. J. CAMPBELL.

The Rev. C. Hargrove, in the course of his sermon on the words "And Jesus began to preach," spoke of the simplicity, effectiveness, and power of Christ's Gospel, emphasising the fact that it was, indeed, "good news" which he had to proclaim—the kingdom of heaven is at hand. There was at the present day, Mr. Hargrove said, a great deal of talk about church-going, or, rather, non-churchgoing. In former days the churches used to be crowded where they were now not even half filled. He remembered an old Methodist saying that twenty years ago the pews used to be so full that people had to wait till others left before getting seats, but now there was room for every one of them to lie down. That was a complaint in all the churches. Men and women did not go as they used to do to church, and why? Were they getting worse, getting further from God and His

kingdom; were they wanting in religious virtues, was there less faith in the Unseen, less of hope of the kingdom of God to come? To those questions he answered in the negative. There was no decline of religion. The world was better than it was, there was more faith, a firmer hope, a surer, deeper, and wider charity than fifty years ago or a century ago, when men and women diligently attended church. Then they were taught and believed it was their duty to attend church; and others went because they were afraid not to go. The long dreary sermon, the preacher stated, had been responsible for a good deal of the falling off in church attendance, and now congregations assembled for the most part all free men and free women—he could not say free children, because many were still compelled to go because they were taken, and it might take some time to make them enjoy the service. He could remember when a sermon of an hour or an hour and a quarter was a great infliction. Now people went golfing and cycling on Sundays, and were thought none the worse, while their consciences in no way troubled them. Mr. Hargrove contended that the services of the church must be made attractive, and that the Gospel must be preached in all its fulness, for if men and women felt they got no betterment from church attendance, they would not come.

Concluding, Mr. Hargrove referred to the great influence which the church ought to have in promoting the peace movement, pointing out that it was a practical thing for practical men, for statesmen and the rulers of nations. He hoped they would all help in this glorious work, and join in the worship of the trinity of the good, the true, and the beautiful. He asked the congregation to give their best support to the new minister who was succeeding one that had so long ministered to them.

WELCOME MEETING.

A social meeting for the purpose of welcoming the Rev. Lucking Tavener was held in the Church Hall, on April 3. There was a large attendance, over which Dr. Lyons presided. Among those present were the Rev. A. Webster and Mrs. Webster, the Rev. Lucking Tavener and Mrs. Tavener, the Rev. Charles Mackie, Drumoak; the Rev. Alexander Brown, St. Paul-street Congregational Church.

The Chairman extended a welcome to Mr. and Mrs. Tavener. The time they had been without a minister was a time not only of continuous harmony, but one of increasing devotion on their part to the welfare of the church. That had been shown by the very satisfactory attendances at the services, and the encouraging condition of the Sunday-school and all the other activities. In addition to that, seven new members had joined the congregation during the year, and their financial position was £30 better than it was at the beginning of the year.

Several other addresses were delivered during the evening.

The Rev. Charles Mackie said a minister must have three dimensions before solidity could be attained. He must have a good head, a good heart, and commonsense. If a minister had these three dimensions, there was no fear of him. He thought

they would find all these three qualities in their new minister, who would be a solid man among them.

Mr. Tavener, in the course of his reply, said difficulties had been suggested in connection with his settlement in Aberdeen, and one of the difficulties was that of following in the footsteps of such a man as Mr. Webster. It was very difficult to follow in the footsteps of a man who, like Mr. Webster, had such a unique personality. He realised that they were hungering for the bread of life, and that they desired that their highest aspirations should be helped. They would have his life and all he possessed in the way of power.

GIFT TO MR. WEBSTER.

Mr. Thomas Spiby, in presenting the Rev. A. Webster with a cheque for £208, which had been subscribed by friends in many places, said he knew of no greater treasure they could convey to Mr. and Mrs. Webster than extending their loyalty to their successors, Mr. and Mrs. Tavener.

Mr. Webster in acknowledging, said nothing delighted him so much as the fact that his dear friend and brother in faith was to take up the work where he had left off. So long as he lived here that building would always be his place of worship, and it would be his pleasure to give all the help he could to Mr. Tavener. He thanked them very sincerely for their gift.

Mrs. Webster also extended her thanks to the congregation for their past and present kindnesses.

THE REV. R. B. DRUMMOND AT KIRKCALDY.

In the course of an address at Kirkcaldy last week, the Rev. R. B. Drummond, of Edinburgh, spoke as follows on the theological outlook :—

This is not a time when we could contemplate with equanimity the decay or extinction of any of our free societies, few and scattered as they are. It is a time, I need not say, when great changes are taking place in religious thought, when, indeed, may I not say, one great change has already well nigh accomplished itself, the result of which no man is yet able to foresee. Through the labours of those known as the higher critics, the authority of the Bible, as an infallible rule of faith, has been undermined, and with the authority of the Bible, it is evident that the age of dogma is coming to an end. Every age has doubtless its own difficulties and its own questions to settle, and without pretending to be a prophet, apart from the relation of Christianity to social questions or the aspirations after unity, about which some are so zealous, both matters of great interest—in the more strictly theological field, one seems to foresee the coming to the front in the near future of one question of most momentous interest, on which hitherto Christians of all sects have been practically unanimous, but which, once it is fairly launched, is bound to give rise to warm controversy and sharp divisions of opinion—I mean the question of the historicity of Jesus Christ. It is probably known to many of you that as a con-

sequence of a book recently published in Germany on this subject, and indeed already translated into English, the question *Hat Jesus gelebt* (Did Jesus ever live?) has been discussed in a thousand parishes throughout the German Fatherland. It may be that there is at present but one professed divine in this country—perhaps there are two—who has declared on the negative side in this matter. But Dr. Anderson, of Dundee, is a man of exceptional ability and of a deeply spiritual mind, and is bound to have many followers and disciples. The same thoughts, we may be sure, are working in many minds, and one thing at least is becoming clear, that the distinction drawn between the historical Jesus, the teacher of Nazareth, and the Christ-spirit of whom he was merely the time-organ, is a valid one, and one that must henceforth be reckoned with. Nor, whatever the upshot, have we, at least in my opinion, any reason to be alarmed. It is true, indeed, that the result of the alleged failure to find in the Jesus of the Gospels the features of a true historical person, has been declared to be the collapse of liberal Christianity. But, on the contrary, I venture to think that it is we alone—liberal Christians or Unitarians—who can regard with calmness, and do justice to both sides of a theory which, as denying every article concerning Jesus of the Apostles' creed, is assuredly fatal to orthodoxy. We can do so at least if we have learned from Emerson that the soul knows no persons, or if with Tennyson we have heard the Christmas chimes ringing in "the Christ that is to be." I have observed that the poets are generally the best theologians, and that being pledged to no dogmas and having a prophetic insight into the future, they are, with few exceptions, on the side of progress. Has not Tennyson, in the one expressive phrase which I have just quoted, uttered more than half a century ago—one which occasioned no little heart-burning at the time—has he not, I say, anticipated the distinction which progressive thought more and more insists must be drawn between Jesus and Christ—the Jesus who was, who lived and died in Palestine long ago, and the ever-living, ever-growing Christ-spirit, which was, is, and will be; which in all ages entering into holy souls, makes them friends of God and prophets?

The day is on our side,
And Heaven and the sacred Sun,
And the Stars, and the bright
Immemorial, inscrutable Night;
Yea, the darkness because of our Light,
Is no Darkness, but blooms as a bower-side,
When the winter is over and done.

SLAVE LABOUR IN ANGOLA.

THE following frank account of the slave system in Angola, which appeared a few days ago in the Portuguese newspaper *Il Seculo*, is of especial value as coming entirely from Portuguese sources, and shows how unprejudiced men in that province regard the existing slave labour. The evidence is said to be that of a man well known for his warm heart and sympathetic attitude towards the negro. From time to time natives come from the interior to ask for his protection.

When asked as to the state of things in Angola, this gentleman stated that nearly all the trade in Angola is connected with servicaes (slave labourers), and this traffic, however disguised, is in reality slavery. There are two methods—exporting negroes to San Thomé and Principe, and exploiting them in Angola by a system of hiring them out. As large numbers are sent to San Thomé and Principe, there is a good trade in this. Since the proclamation of the Republic, however, the slavers have not sent any batches of negroes, and the new system has already exercised a salutary influence in this matter.

Slavery in Angola itself is also being checked, particularly by the present Governor of Mossamedes, Senhor Carvalho Henriques, who has created no little bad feeling among the slavers by his independent and firm action. Mossamedes lives almost entirely by hiring out negroes. This is a shameful system, and almost all the districts in Angola adopt it. The master feeds them at a cost of about three-pence a day, and hires them out for from fifteen pence to four shillings, according to circumstances. Visconde de Giraul lets out many of his servicaes to work on the railway.

During the Monarchy the governors of the district shut their eyes to all these things when they did not encourage them. But above all, the chiefs of the municipality are responsible for the scandalous protection they give to persons who practise these abuses. It is rarely that a chief has fulfilled his duties with the honesty that one expects from an official of a civilised nation. It is believed under the Republic that there will be more care in choosing these officials, and that these irregularities will not be repeated. There are various methods employed by slavers for getting slaves. There are persons in the interior who, for from £2 10s. to £5, buy natives and pass them on to other dealers till, by the time they reach the coast, the price may be a high one. Sometimes a dealer in slaves goes to a native and gives him a piece of merchandise, having taken care to put a particular mark upon it. The native goes away delighted, but a short time after is brought before his native chief on the charge of theft. The native denies it, and the white man then shows the mark. The native is declared guilty, and is condemned to pay two or three slave boys, according to the value of the article that is supposed to have been stolen. There is another way, and that is not to complain of the theft of the article itself given or sold, but of an object that the white man has himself hidden in the article. The result is the same; the negro is condemned to pay two or three slaves, who are sometimes his nephews over whom he has power, or else slaves caught by himself in the forests. There is also another method, and this is very common. The white man who undertakes this trade puts some object in a conspicuous place where it is seen by a passing negro, who cannot resist the temptation to take it. Directly this is done, the white man complains to the native chief and gets an indemnity of slaves as well as the stolen object.

All this is very bad and must be done away with as soon as possible. Since the proclamation of the Republic something

has been done, but not much. The evil can only be remedied by a good law regulating the work of servicaes and exactly determining the duties of masters and labourers. What has been said as to the unconquerable reluctance of the black man to work is not true. He has a reluctance to work when he is badly paid—when the black is well paid he works. There are many houses in Angola employing free labourers, and these work because they are regularly paid.

MEMORIAL TO SERVETUS.

A COMMITTEE was constituted in 1906, with Monsieur Antonin Dubost, President of the French Senate, as hon. president, and Monsieur Camille Jouffray, late Mayor of Vienne, as acting president, for the purpose of erecting a monument at Vienne to the memory of the eminent thinker and scientist Michael Servetus.

During twelve years Servetus practised medicine in the ancient town of Vienne, where he was "beloved and esteemed by the whole population," to use the words of the old chroniclers. It was in this town that he wrote the greater portion of his works, including his famous treatise "Christianismi Restitutio," which eventually was the cause of his death at the stake.

The work which was undertaken by the Committee has received the approbation and the encouragement of scientific men in many lands. The Deans of seven of the Faculties of Medicine in France have given their adhesion to this work of reparation and justice. The Academy of Science and the Faculty of Medicine of Madrid have honoured the Committee with subscriptions, also well-known personages in America, England, Belgium, Holland, Germany, Russia, Switzerland, Italy, Austria, Hungary, and other lands.

In raising a monument to the memory of Servetus, the Committee feel that the town of Vienne is paying homage to the memory of a man who was the precursor of the famous English physician Harvey in his discovery of the circulation of the blood. They also feel that they are recognising the labours of a man who devoted himself with great self-sacrifice to the alleviation of the sufferings of a town which was several times attacked by the plague during his twelve years' residence.

It was intended to inaugurate the monument in 1909, but the artist to whom the work was entrusted—the sculptor Joseph Bernard—carried away by his inspiration, having exceeded his first designs and having augmented considerably the proportions of his gigantic work, the ceremony has been postponed. It will take place in 1911 on the 400th anniversary of the birth of Servetus, and will be an imposing manifestation in favour of religious tolerance, and of liberty of conscience.

The Committee will be pleased to receive subscriptions towards the cost of erection and inauguration of the monument which is likely to take place in September or October next. The following have already approved of the scheme, and have subscribed to the fund which is being raised:—

Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford.

Rev. Alex. Gordon, M.A., Principal of the Unitarian Home Missionary College, Manchester.

Sir John T. Brunner, Bart.

Sir Edwin Durning-Lawrence, Bart.

Mr. John Harrison, Ex-President of the British and Foreign Unitarian Association.

Subscriptions will be received by the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C.

THE SOCIAL MOVEMENT.

STATE INSURANCE IN GERMANY.

A RECENT issue of the *Manchester Guardian* in a well informed article, from which we extract the following particulars, gives an admirable sketch of the working of the German (1) Sickness, and (2) Invalidity Insurance Schemes.

These will be of interest as, to some extent, they have inspired the Bill for Workmen Insurance soon to be presented to our own Parliament. The first system is intended to apply to cases of temporary loss of earning capacity, the second to cases of incapacity lasting for more than 26 weeks. With the latter scheme is combined a system of old age pensions due to all insured workmen on entering their 71st year. All workpeople employed permanently for a wage or salary in mines, quarries, factories, regardless of the amount earned, artisans engaged in handicrafts, shop assistants, and also foremen and works' officials, whose salaries do not exceed £100 a year, are obliged to insure against sickness. Certain classes of workers, like domestic servants, and people employed, but not for a wage or salary, may put themselves voluntarily within the scope of the law.

All workpeople over 16 years of age, including apprentices, servants, seamen, whatever their earnings, all foremen and works' managers, commercial clerks and teachers whose annual salary does not exceed £100, must insure against invalidity and old age. Moreover, all persons employed in industry, clerks and teachers whose yearly salary is between £100 and £150, small tradesmen and home workers, may also come under benefit on condition they have not passed the age of 40 years.

The cost of sickness insurance is met entirely by the employers and workpeople; the former pay two-thirds of the premiums and the latter one-third in the case of obligatory insurance, but voluntary members must pay the full amount of the contributions and admission fees.

In the invalidity branch the employer and workmen each pay half the premiums. Where the insurance is voluntary, the latter pay all. Premiums vary according to five wage classes into which insured persons are placed, and range from 1½d. to 4½d. per week. In addition the Government makes a contribution of £2 10s. per annum to each pension whether for old age or invalidity. Including this bonus the average annual value of an invalidity pension in 1909 was slightly over £8 14s., and of an old age pension £8 4s.

THE VAGRANCY PROBLEM.

Under the auspices of the Social Welfare Association for London a meeting was held at the Mansion House, on March 31, to receive the report of a special committee of vagrancy consisting of representatives of four Government departments and thirteen voluntary agencies at work on behalf of the homeless. This committee had also the advice and assistance of the Chief Commissioner of the Metropolitan Police. As a result of investigation the approximate number of homeless in London was ascertained. According to a census taken on the night of February 18, 969 persons slept in the streets on that date. As a result of several meetings the committee arrived at the conclusion that the absence of co-operation on the part of statutory or voluntary agencies was a grave hindrance to the solution of the problem, and made the following recommendations, amongst others, to the meeting:—

(1) That with a view to dealing with the homeless poor there should be joint action among the voluntary agencies, poor law authorities, and the police, so that any homeless persons may be sent to a casual ward within easy reach to be afterwards passed on, if found suitable, to voluntary agencies.

(2) That a common form of registration of vagrants and the homeless poor, to be followed by some means of ascertaining the circumstances of all applicants assisted, is desirable with a view to classification and treatment.

(3) That central registration is desirable for the following objects:—(a) To prevent imposition and overlapping. (b) To promote interchange of information and co-operative action among the authorities and voluntary agencies dealing with the homeless poor.

These recommendations were accepted by the committee.

Sir Melville Beachcroft, who presided, pointed out that the first step necessary was that the deserving homeless people should be more effectively dealt with, and the next that there should be some means established for dealing drastically with those who were of the vagabond class, the men who ate and slept well and would not work. It was not money that was wanted, but concerted action, and a better education of public opinion on the evils of indiscriminate almsgiving.

ANNOUNCEMENTS.

On Tuesday evening, April 11, at 8 p.m., Mr. G. H. Perris will lecture at Essex Hall on "The Economic History of War," this being the fourth of the Hodgson Pratt Memorial Lectures in connection with the International Arbitration and Peace Association. Mr. J. Ramsay Macdonald, M.P., will take the chair. Admission free.

The anniversary meetings of the British and Foreign Unitarian Association will be held as usual in Whit-week. The preacher at the religious service, which will be held at Rosslyn-hill Chapel, Hampstead, at 8 p.m. on Tuesday, June 6, will be the Rev. S. H. Mellone, M.A., D.Sc. On Wednesday, June 7, at 11 a.m., Professor Rudolf Eucken (Jena) will deliver the Essex Hall Lecture, and at 7.30 p.m. on

the same day a public meeting will be held, at which the speakers will be the President (Rev. Charles Hargrove), Mr. H. G. Chancellor, M.P., the Rev. C. J. Street, M.A., LL.B., and the Rev. C. W. Wendte, D.D. (Boston, U.S.A.).

THE annual meetings of the Manchester District Sunday School Association will be held at Oldham on Good Friday. The preacher will be the Rev. J. Morley Mills, and among the speakers will be the President (Mr. John Chadwick), the Revs. R. N. Cross, H. McLachlan, J. W. Bishop, and Mr. F. Hepworth.

PERSONAL.

THE Rev. C. W. Wendte, D.D., of Boston, U.S.A., intends to be in London for Whitsuntide, and will probably prolong his stay in England for about six weeks. He will afterwards visit France with a view to making preliminary arrangements for the International Congress of Liberal Religion, which will be held in Paris in 1913. Letters for Dr. Wendte may be sent to Essex Hall.

MR. JAMES MARTINEAU STREET, of Clifton College, youngest son of the late Rev. James C. Street, of Shrewsbury, has been elected to a Classical Demyship at Magdalen College, Oxford, of the value of £80 per annum, as the result of an open competition.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

The Peace Movement.—Resolutions in favour of the proposed scheme of arbitration between England and the United States have been passed by the congregations of the New Gravel Pit Chapel, Hackney; the Unitarian Church, Darlington; Christ Church, Bridgewater; and Dob-lane Chapel, Failsforth.

Dover.—On March 30 the Primitive Methodists held a bazaar to raise money for a new organ. The proceedings were opened with prayer by the Rev. C. A. Ginever, the minister of the Adrian-street Church, after which Mr. Edward Chitty, J.P., a leading member of his congregation, in the course of a capital speech on "Toleration and Mutual Goodwill," declared the bazaar open.

Hackney: Appointment.—The Rev. Bertram Lister, M.A., at present assistant minister at Bank-street Chapel, Bolton, has accepted a cordial invitation to become the minister of the New Gravel Pit congregation. It is hoped that Mr. Lister will be able to take up his duties at the end of August.

Laymen's Club Challenge Shield.—The fifth annual gymnastic competition for this shield took place at Essex Hall on Friday, March 31, the president, Mr. R. M. Montgomery, being in the chair, and afterwards Mr. A. A. Tayler, one of the ex-presidents. There was a considerable audience of members of the Club, and of the churches and missions represented. Teams had entered from Bell-street, George's-row, Essex Church, Mansford-street, Bermondsey, and Stamford-street, but the two last entries had unfortunately to be withdrawn beforehand. The shield was won by Essex Church, the previous holders, with a total of 557 marks, George's-row obtaining 513, Mansford-street 438, and Bell-street 372. Before

the presentation Mr. Powell, the judge, complimented the teams on the advance made since the last competition, and gave some advice as to further improvements in style.

Leicester: The late Mr. A. J. Gimson.—The Great Meeting, Leicester, has sustained another severe loss by the death of Mr. Arthur J. Gimson, of the White House, Clarendon Park, a member of the well-known engineering firm of Gimson & Co., Ltd. The funeral took place (after cremation) at the Welford-road Cemetery on Wednesday, March 29, and was conducted by the Rev. E. W. Lummis and the Rev. E. I. Fripp. In accordance with the deceased's express desire the service was of a very simple and quiet character, but there was a large and representative gathering to testify to the respect in which he was held by all sections of the community. Mr. Gimson, who was 57 years of age, passed away on March 25, after a long and painful illness, which was cheerfully borne. He always took an active interest in the affairs of the Great Meeting, and was a generous subscriber to its various institutions, and, in particular, the Leicester Domestic Mission. During his presidential term, when its finances fell somewhat in arrear, he made a vigorous and successful effort to place them on a sounder footing, and the Mission has ever since shown a balance on the right side at the end of the year's working. The greatest sympathy is felt for Mrs. Gimson and the family in their bereavement.

London, Stratford.—At the annual meeting of the congregation of the West Ham-lane Unitarian Church, which was held on March 27, the chair was taken by the minister, the Rev. John Ellis. The committee, in their report, referred to important steps which had been taken in connection with the church during the preceding three years. In the year 1908 the church had again been taken over by the London District Unitarian Society, and there had been a revival of interest under the guidance of the Rev. J. Arthur Pearson, the minister of the Society. In 1909 the Rev. John Ellis had accepted the joint pastorate of the two churches of Stratford and Forest Gate, and in the course of the next year considerable alterations and improvements had been made in the buildings. Cordial thanks were due to Mr. Ronald P. Jones, who had presented the trustees with a suite of three handsome class-rooms and other additional accommodation for institutional and Sunday school work, and generously defrayed all cost in connection with the new buildings. Hearty thanks were also due to the Rev. John Ellis for his efforts in raising funds for, and in superintending the heating and lighting of, the church and school-room, and equipment of the new class-rooms. The rooms were opened on January 21, 1911. The church is looking forward to further vigorous helpful work under the improved conditions of equipment and accommodation.

London: Unity Church, Islington.—The fourth annual Eisteddfod promoted by the Young People's Society was held on Wednesday evening, March 29, in the schoolroom of Unity Church. In the main the competitions were similar to those arranged last year, the only change being the omission of the photography competition, and the addition of a competition in drawing with chalk on the blackboard. There were 113 entries for 15 competitions, and in one or two cases competition was keen and close. The judges' reports on music (vocal and instrumental), elocution and drawing were given verbally during the evening, whilst those on needlework and literature were read. In a few of the sections preliminary competitions had been held on the previous evening to facilitate the work of adjudication, and to reduce the competitors to a convenient number. A vote of thanks to the adjudicators and prize donors was moved by the hon. secretary and ac-

knowledgeed by Rev. A. A. Charlesworth; and the prizes were presented to the successful competitors by Mrs. Tudor Jones. The evening's entertainment was thoroughly enjoyed, and the Young People's Society is to be congratulated on this, its fourth successful Eisteddfod.

Lydgate Chapel.—On Sunday, March 26, special services to celebrate the 216th anniversary of the opening of the Chapel were held. It was also the occasion of the Rev. Lucking Tavener's farewell sermons, and the chapel was crowded to its utmost limits. On Monday, March 28, the annual public tea and meeting were held in the school-room, the meeting being addressed by the Rev. T. P. Spedding, as representative of the British and Foreign Unitarian Association; the Rev. W. R. Shanks, as representative of the Yorkshire Unitarian Union; and the Rev. E. Thackray, Ph.D., of Huddersfield. The Rev. Lucking Tavener was in the chair, and his approaching departure for Aberdeen was referred to by the various speakers, and good wishes expressed for a successful ministry there. A vote of sympathy was also passed to the Rev. Wm. Mellor, of Huddersfield, who for many years has been a regular attender at these gatherings, but who, owing to ill-health, was unable to be present on this occasion.

Norwich: Octagon Chapel.—Four special Sunday evening addresses were given in March on "What is Liberal Christianity?" by the Rev. Mortimer Rowe, who reviewed in outline the attitude of the present-day Liberal Christian towards the many problems which group themselves around the person and work of Jesus of Nazareth. Good congregations attended, and the services were followed by after-meetings for questions and discussion. The annual meeting of the congregation took place on March 30, when the Committee's report was read by the secretary, Mr. A. M. Stevens, and cordial references were made to the work of the minister and Mrs. Rowe, and to the happy relationship existing between pastor and people. The report recorded a year of quiet, steady work. Satisfactory reports of the Sunday schools and the many institutional activities were also submitted.

Norwich: The late Mr. Charles Edward Stevens.—The Octagon Chapel, Norwich, has suffered a deep loss by the death, at the end of a painful illness, of Mr. C. E. Stevens, who has only survived his wife by two months. Mr. and Mrs. Stevens were both members of the choir in their younger days, and since then, for a generation past, have been faithful and regular members of the congregation, interested in every good work carried on, and helping in numerous ways. Mr. Stevens was 63 years of age. The funeral service, in the Octagon Chapel and at the Rosary Cemetery, was conducted by Rev. Mortimer Rowe.

Stenhousemuir.—The anniversary social of the Universalist Church was held on Friday, March 31, in the church, when the President, Mr. Robert Stark, Camelon, presided over a large gathering of members and friends. There were also present the Rev. Charles Hargrove, M.A., Rev. James Forrest, Dr. Mellone,

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Dr. J. K. Wood (president of the Scottish Unitarian Association, Dundee), Mrs. Arthur Scrutton, Mr. D. Turnbull (Glasgow), Mr. Mitchell (Edinburgh), and the Rev. E. T. Russell, B.A. The chairman extended a cordial and hearty welcome to all, after which a presentation was made to the Rev. E. T. Russell, B.A., and Mrs. Russell, on behalf of the Church members, in recognition of their zealous labours during the last two years. Addresses were delivered by Rev. Chas. Hargrove, Dr. Mellone, Dr. J. K. Wood, and the Rev. James Forrest.

NOTES AND JOTTINGS.

THE THREE GREAT PREJUDICES.

"Among all the prejudices with which we are familiar," says a writer in the *Spectator*, "there are three which extend from one end of Europe to the other. The first is the prejudice against the Jews, the second the prejudice against Freemasons, and the third the prejudice against Jesuits. These may be called the three great prejudices. Of these three prejudices the worst is that against Jews, because a Jew cannot help being a Jew. A man can help being a Freemason or a Jesuit; but to despise a Jew is like despising a hunchback or the victim of any other natural accident. It is right to condemn what may be considered—very often wrongly—Jewish qualities such as narrowness, like Lord Swaythling's, or mercilessness in trading. But it is wrong and indefensible to cultivate a prejudice against a man for being born."

* * *

"The prejudice against Freemasonry is, of course, almost confined to Roman Catholics. They mistrust what threatens, or seems to suspicious minds to threaten, to become an *imperium in imperio*. Freemasonry is a rival to an exclusive authority. It is, moreover, secret; its dimensions are unknown, and its rites are mystical. On the Continent it is held to be, perhaps reasonably, a rationalising society. Universal brotherhood is certainly the precise reverse of the universal autocracy of the Pope. The two systems are mutually destructive. How odd it seems to us in Great Britain that anyone should promote Freemasonry into a monster! We think of it, perhaps, as a series of dining clubs; as an agreeable oasis of romantic ritual in a commonplace and over-sane world."

A NATIONAL SANCTUARY FOR BIRD AND BEAST.

The question of a national sanctuary for indigenous animals was brought forward by Mr. J. C. Tregarthen at the annual meeting of the Royal Society for the Protection of Birds. Those who have heard Mr. Thompson Seton describe the Yellowstone Park must have been struck by his account of the strange feeling of mutual security which is enjoyed there by both man and beast. "In England there are no bears or lions to preserve," says *Bird Notes and News*, "but shy, wild creatures that might become less shy, and that are doomed to disappear, if no refuge is allotted them."

THE AUTHOR OF "THE GREAT ILLUSION."

Mr. Normal Angell, as the author of a book which has won a European reputation calls himself, recently explained to an interviewer how his ideas have been influenced by his personal experiences. "My youth," he said, "was passed in the Western States of America at a time when Anglophobe ideas were at their zenith there. I was accustomed to hear educated men—senators, college professors, clergymen even (men who now, so quickly do we change, would never dream of giving expression to such ideas)—proclaim that the one duty of the patriotic American was to 'annihilate Great Britain.' When the Venezuelan trouble occurred many Western farmers drove into the nearest town to purchase firearms wherewith to march against the Britishers!"

* * *

"But the most extraordinary feature of the whole affair was that what these Western farmers totally failed to realise was that if they had been able to 'annihilate Great Britain' they would themselves have been ruined—for the price of their farm produce was really settled in Liverpool, and without the British market Western America could not, economically speaking, have continued to exist! I felt instinctively that the whole thing was due to some extraordinary illusion—though I could not at the time, perhaps, have analysed it."

* * *

"Later I went to live in Paris, and ran right into the thick of the Dreyfus case—and there again was the same sort of sentiment and the same kind of language, the same hostility to the foreigner, and the same suspicion of other nations that I had heard in America, although in this case the exciting cause was quite different. Even among educated men I found the same blindness to simple, obvious facts."

* * *

From the moment when the theory now associated with his name took shape in his mind, Mr. Angell began to accumulate a mass of material which would enable him to test it from every point of view. This task occupied ten years. The amount of correspondence which he now receives on the statements in his book keeps three secretaries busy, and the extent of the interest shown in "The Great Illusion" is made evident by the proposal to publish Turkish and Persian editions of it.

PETER PAN IN KENSINGTON GARDENS.

When Peter Pan became famous, the Board of Works presented Mr. Barrie with a key to Kensington Gardens, and, later on, consulted him about the proposal to put some panels representing Peter's adventures into the children's shelter on the west side of the Gardens. Subsequently Mr. Barrie offered to Mr. Lewis Harcourt, then First Commissioner of Works, a statue for Kensington Gardens, and this has now been completed by Sir George Frampton. Peter is represented standing, pipes in hand, on a tree trunk from which fairies, squirrels, rabbits, mice, and other delightful creatures of the woods and fields are creeping forth, and as there will be no base to the statue, it will appear to spring straight from the ground.

MANCHESTER DISTRICT SUNDAYS' SCHOOL ASSOCIATION.

The 66th Annual Meeting

ON

GOOD FRIDAY, APRIL 14, 1911,

WILL BE HELD AT THE

Unitarian Chapel, Lord Street, OLDHAM.

11 a.m.—Public Worship in the Chapel.

Preacher:

Rev. J. MORLEY MILLS.

2 p.m.—Business Meeting in the Chapel.

Chairman:

Mr. JOHN CHADWICK.

5.30 p.m.—Public Meeting in the Co-operative Hall, King Street.

Chairman:

Mr. FRANK HEPWORTH.

Speakers:

Rev. R. NICOL CROSS, M.A., on "Doctrinal Teaching in our Schools."

Rev. H. McLACHLAN, M.A., B.D., on "The Teacher as a Scholar."

Rev. J. W. BISHOP, on "Our Convalescent and Holiday Homes."

Dinner 9d. at 12.15, and Tea 6d. at 4 p.m. in the Schoolroom. No Special Train will be run.

A. COBDEN SMITH,
Organising Secretary.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

THE ANNUAL MEETING of Subscribers and Friends will be held at 7.45 p.m., on Tuesday, April 11, at Stamford Street Chapel, S.E., when the Rev. CHARLES HARGROVE, M.A., President of the British and Foreign Unitarian Association, will preside.

Tea, to which friends are cordially invited, will be provided at 7 p.m.

BOURNEMOUTH UNITARIAN CHURCH.

A SALE OF WORK will be held in the Lecture Hall, on Wednesday, April 19, commencing at 3 o'clock. Contributions of money or goods will be gratefully received by Mrs. COE, 6, Grosvenor-road, Bournemouth.

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THE ANNUAL SALE OF WORK is to be held in the Home on Wednesday, April 26. To be opened at 3 p.m. Assistance in goods or money earnestly begged for, and gratefully received by Mrs. S. ROGERS, Hon. Sec.

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